UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

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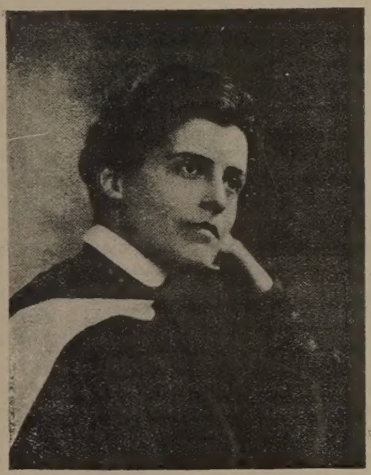

Rev. GERTRUD VON PETZOLD, M.A.

Born in Thorn, Prussia, the city of the great Copernicus; early years spent in Germany; her father was an officer in the army; studied four years (1897-1901) at the University of St. Andrew's and Edinburgh; took the degree of Master of Arts (Edinburgh) 1901; three years' theology at Manchester College, Oxford, 1901-4; Minister, Free Christian Church, Narborough Road, Leicester, 1904-8; attended the meetings of the International Unitarian Congress at Boston, U.S.A., 1907, where she read a paper on the Ministry as a vocation for Women; accepted an invitation to a Unitarian ministry in the Middle West, United States of America, where she laboured two years, 1908-10; returned to England December, 1910, entered upon a six months' preaching engagement with the Unitarian Church, Waverley Road, Small Heath, Birmingham, January 1st; during February she has lectured on "The Reformation" on three Monday evenings at the Central Training Institute of the Liberal Christian League, the King's Weigh House, London. The Rev. R. J. Campbell, M.A., announces Miss von Petzold as "one of the most brilliant women speakers of the day, a scholar of repute, and (I think) the only ordained minister of her sex in this country."

DO — SAY.

By Frederick Almy.

Two brothers once lived down this way,
And one was Do and one was Say.
If streets were dirty, taxes high,
Or schools too crowded, Say would cry,
"Lord, what a town!" but Brother Do
Would set to work to make things new.

And while Do worked, Say still would cry:
"He does it wrong! I know that I
Could do it right." So all the day
Was heard the clack of Brother Say.
But this one fact from none was hid:
Say always talked, Do always did.

Coming Anniversaries

By A. D. TYSSEN, D.C.L

We will continue our custom of calling attention to the notable events of which anniversaries fall on a Sunday during the next three months.

March the 19th saw the birth of two great travellers, namely, David Livingstone in 1813, and Sir Richard Burton in 1821.

March the 26th has been chosen as the day for commemorating the Tercentenary of the publication of the Authorized Version of the English Bible.

The 2nd of April marks the birth of Bernardino Ochino in 1487, and the issue of the order for burning the Racovion Catechism in 1652. Information on both these points can be found in Wallace's Anti-Trinitarian Biography. The life of Ochino or Ochinus is an interesting theme.

The 16th of April is Easter Day, and it is noted in our Pocket Almanac as the date of Luther's appearance before the Diet of Worms in 1521; while the 23rd is St. George's Day, and also marks the death of Shakespeare in 1616.

The 7th of May saw the birth of Robert Browning in 1812, and the 21st commemorates the martyrdom of Matthew Hamond in 1579. The last mentioned sufferer deserves to be noticed in a separate paragraph, but we may as well postpone it until his month arrives: and we may say a few words about St. George in our April number.

Stand up, with Jesus.

A MISSION HYMN—NEW VERSION.

Stand up, stand up with Jesus,
Ye soldiers of the Cross!
Lift up his royal banner,
It must not suffer loss.
From vict'ry unto vict'ry
Our army shall he lead,
Till self and sin are vanquished
And God is Lord indeed.

Stand up, stand with him firmly,
Be loyal, staunch, and true!
Whoever falters, never
Let that be said of you.
Ye men and women help him
Against his many foes;
Let courage rise with danger;
Your strength to them oppose.

Stand up, stand up with Jesus!
Stand with him in the fight;
He needs you in the warfare
For love, and truth, and right.
Remember, God is with you;
His strength will keep you strong;
His holy arm shall aid you
To conquer every wrong.

Stand up, stand up for Jesus:
His faith in God and man;
His message of salvation
For all since time began.
Stand up for human reason.
For every soul's great worth;
Till all are friends and brothers
Throughout the whole wide earth.

—H. B. S.

What Unitarians Believe.

NOTES ON A DISCOURSE BY REV. GEORGE HARRIS.

Last month we gave a portrait and some details of the great apostle of the Unitarian gospel during the first half of the 19th century. Now appropriately follows some account of a discourse which he preached in the new Unitarian Chapel, Renshaw Street, Liverpool, on April 19th, 1818.

The title of the sermon was "Unitarianism, the only Religion that can become universal," and it was characteristic of the bold missionary zeal of its author, who thus openly declared his adherence to the Unitarian faith—only five years after the passing of the Act of 1813. This Act repealed the Statute 9 and 10, William III., under which all those "denying any one of the Persons of the Holy Trinity to be God" are disabled from holding offices of trust; and these disabilities were removed by the Act of 1813, 52 and 53 George III. We quote from Mr. Harris a few passages and commend the whole sermon to our readers, if they can get it, for by this time copies must be very rare.

"The Religious System that can alone become Universal must be distinguished in the first place by its simplicity; secondly, by its rationality; and thirdly, by its agreement with the Scriptures of Truth." Under the heading of Simplicity Mr. Harris mentions the beliefs of the Unitarians of his time:—

(a) The Unitarian Christian believes that there is but one God, the Father.

(b) The Unitarian Christian believes that the Father is alone the proper object of religious worship.

(c) The Unitarian Christian believes that as the power of God is uncontrollable, and His wisdom, so His goodness is unbounded.

(d) The Unitarian Christian believes that Jesus of Nazareth was a man approved of God by signs and miracles and wonders, which God did for him.

(e) The Unitarian Christian believes that the only wise God, the Father, created the Universe by the word of His power, and in Him we live, and move, and have our being.

(f) The Unitarian Christian believes that by the spotless example which Jesus exhibited, and the pure and perfect system of morality he delivered, we are taught that if we would enter into life we must keep the commandments.

(g) The Unitarian Christian believes that by the death and resurrection of Jesus we are assured of the glorious fact of a resurrection from the dead.

(h) The Unitarian Christian believes that God will have all men to be saved, and to come to a knowledge of the truth; that there will come a period when pain, misery and death shall be no more, and God be all in all.

Under the head of Rationality Mr. Harris quotes from Dr. Adam Clarke's Commentary upon the Scriptures: "The doctrine which cannot stand the test of rational investigation cannot be true. We have gone too far when we have said such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation. I know of no such doctrine in the Bible. The doctrines of this book are doctrines of Eternal Reason, and they are revealed because they are such."

Under the head of Agreement with the Scriptures of Truth, Mr. Harris says: "It is the glorious peculiarity of Unitarian Christianity that its principles can be expressed in the very words of sacred writ. It is indeed a proud and enviable distinction that while every other denomination of Christians is obliged to resort to Confessions, to Creeds, to Catechisms and Articles to express its Faith, the Unitarian Christian appeals to the law and the testimony. The Bible, and the Bible only, contains his religion."

The tract deserves to be re-printed, for besides the fifty-six pages of the sermon there are fifty-six pages of critical notes. The Unitarian Chapel in Renshaw Street was opened just 100 years ago in 1811, and the reprinting of this clever tract by Rev. George Harris, its first minister, would be a serviceable memorial of its author.

—A. W. Blundell.

Talks about the Bible.

I.—WHAT IS THE BIBLE?

DEAR FRIENDS:

You know something about the Bible. It is the best Book in the whole world. Nearly all people speak in praise of it. In almost every house in Christendom where there are any books at all there is almost sure to be a copy of the Bible. And yet perhaps in most of those houses it is the Book that is least understood; indeed, in many of them, though it is put in an honoured place where it can be seen, it is rarely if ever opened.

Perhaps you know it by reading it at home, or from Bible lessons at school. And the things you remember best are the stories it contains: Cain and Abel, Jacob and his dream of the ladder from earth to heaven, of Joseph and his coat of many colours, of the boy Samuel and the voice of God, of David and Jonathan, Daniel in the lions' den, Jonah, etc.; stories, too, of Jesus, and of his wonderful parables, and other interesting tales which are to be found in its pages.

It is really a wonderful book. And yet it is not—a book—but a collection of books bound together. It is quite a library in one volume. If you have a bookshelf of your own with sixty-six different books upon it I am sure you consider that is quite a large collection for any young person to be the owner of, and quite worth calling a library. Well, there are no less than sixty-six distinct and separate books bound together in the Bible. Now-a-days, because we have become so much accustomed to having these all in one volume we call it a book. Indeed, The Bible means: The Book. But we say: "The Scriptures," which mean—The Writings; and in past times these Scriptures were not called—The Book, but—The Books. Instead of being—To Biblion—Greek for: The Bible, on the title page of the Scriptures, it was in the plural—Ta Biblia—The Books. So you see it is quite by habit and custom that we have come to speak of it all as if it were only one book.

Then if we call it a book it is very important that we should remember that it is—A Human Book. By that I mean not only that it is full of what is human in thought and feeling, but that every part of it was written by human beings. The Bible was written by men, and not by the finger of God as some people have seemed to suppose. And it was not written all at once. The only way it could have been written all at the same time would be if sixty-six or any other number of different men had sat down writing the sixty-six different books at the same time. But that is not how the Bible came. It was written at different times; the separate books were composed by many men who lived at different periods in the world's history.

There are, now-a-days, many very eminent scholars who have spent a great part of their lives trying to find out all they possibly can about how the Bible came into existence. They are called experts or specialists, because they have specialised or given special study to this subject, and have become expert in the knowledge of it. And they tell us what they have found out; they declare that it took nearly 1,500 years to write all that there is in the Bible. The oldest writings of the Old Testament came into existence about 1,300 years before the birth of Jesus, and the latest writing in the New Testament was composed about 100 years—or, as some say—140 to 170 years, after the birth of Jesus. So from about 1300 B.C. (before Christ) to 170 years A.D. (Anno Domini—the year of the Lord) makes nearly 1,500 years.

The oldest part of the Scriptures are only fragments. They are not complete books of themselves. The Song of the Well (Numbers xxi., 17-18) dates back to B.C. 1300-1100; The Song of Deborah (Judges v.), 1200-1100; Fable of Jotham (Judges ix., from verse 7), 1200-1100; the Blessing of Jacob (Genesis xlix.), 1100-950; David's lament over Jonathan (II. Samuel i., 17—), 1000; Parable of Nathan (II. Sam. xii., 1-4), 1000; Prophecies of Balaam (Numbers xxiii.-xxiv.), 1000-950; Blessing of Moses (Deut. xxxiii.), 800-750. These and other fragments are to be found embedded in books which were compiled much later.

So it is plain if these fragments are the oldest parts of the Scriptures that the first books which we find in the Bible are not those which were first written. The experts tell us that the first five books in the Bible called the Books of Moses were not written so early as some other books which are placed after them in the Bible. Out of the sixty-six books of the Old Testament the Book of Amos is the thirtieth counting from Genesis, and yet those who know more about the Bible than anybody else assert that "Amos" is the first book that was written out of the whole sixty-six.

I have mentioned the five Books of Moses, usually called the Pentateuch as their collective name. It was commonly thought that they were written by Moses, but they were not. How do we know? Well, they contain an account of the death and burial of Moses and of events that occurred afterwards, so he could not very well have written that. And there are many other reasons why we know that he did not write them. Some of these reasons I will speak of later.—(To be continued).

Home Circle.

PERSEVERANCE.

The heights by great men gained and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upwards in the night.

—Longfellow.

THE BOY AND THE MANSION.

When Charles Dickens was a poor boy he often passed by a fine house at Gad's Hill, near Rochester, in Kent.

"Some day," he said, "I will be the master of that house."

When he was old he wrote "Oliver Twist" and other interesting stories, and became rich enough to buy the house on Gad's Hill; and it became his home, and it was there he died in 1870. He accomplished his aim.

Higher, higher will we climb
Up the mount of glory,
That our names may live through time
In our country's story;
Happy when her welfare calls,
He who conquers, he who falls;
Higher, higher let us climb
Up the mount of glory.

—James Montgomery.

DEMOSTHENES, THE ORATOR.

"I shall never be able to do it; never," said a young Greek, as he wandered up and down on the seashore near Athens.

"What is the matter?" asked an old man, who noticed his despairing face.

"I tried to make a speech to the people of Athens, but, when I stammered, and got short of breath, the crowd laughed at me, and interrupted me with their shouts and jeers. I shall never become an eloquent speaker."

"Do not be a coward," replied the old man; "you might talk as nobly as the great Pericles (Per-i-clees) if you tried. You must train yourself—exercise yourself."

And young Demosthenes resolved to fight his trouble and master it. He even made the trouble greater still on purpose, for in his mouth he placed little pebbles, and standing in a lonely place by the sea he struggled to pronounce his words as clearly as he could. He addressed the ocean as if it were a mob of Athenians. He would run uphill and cry out his words as plainly as possible. He spent much time in an underground chamber declaiming loudly to himself. He would stand before a mirror of polished metal to watch if his actions were graceful. And in due time he stood in a public place and made a speech to the citizens who listened enraptured by his charming voice, and he moved them to laughter when he said a merry thing and made them weep when he uttered a sad thing. He had made himself an orator.

Deeper, deeper let us toil
In the mines of knowledge;
Nature's wealth and learning's spoil,
Win from school and college;
Delve we there for richer gems
Than the stars of diadems;
Deeper, deeper let us toil
In the mines of knowledge.

SAINT ISIDORE.

A Spanish lad named Isidore at school felt that his lessons were difficult and the teacher stern and severe. One day he ran away from home and wandered along a country road. Tired and miserable, he sat down by the side of a well, and watched the women of the village as they came to draw water. The buckets were let down into the well by means of a thick rope, and as the rope was pulled upwards the weight of the water in the buckets made it scrape against the stone coping that surrounded the top of the well. The rope had thus worn a groove in the hard stone. Isidore saw the groove, and asked the woman what had made it.

"It was worn so by the rope," said the woman, "Each time the rope rubs against the coping it rubs away a little of the stone, and by doing this time after time the rope makes a groove for itself."

A rope could wear away stone by persevering! Perhaps then a boy could overcome difficult lessons in the same way. He returned home, worked hard at his lessons, became a great scholar, and was known as Saint Isidore.

Onward, onward may we press
Through the path of duty;
Virtue is true happiness,
Excellence true beauty;
Minds are of celestial birth;
Make we then a heaven on earth;
Onward, onward may we press
Through the path of duty.

THE JOY OF CLIMBING.

Those three verses by Montgomery make a short poem on Perseverance. They make a good hymn in the Sunday School Hymn-books. They sing the praise of climbing. And climbing is all the more enjoyable when we are not doing it merely for self, but when it is done in company and shared, and when it is done for the good of others. As F. J. Gould says, from whom the little stories are quoted:

"It is right to climb the hill. It is a happy thing to help a neighbour to climb; for then two feel joy instead of one; and two together breathe the sweet air, and look down upon the valley and the lake, and the blue river, and the cottages.

Two? But, oh, if all the world could climb together up the hill of the Good Life!"

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER III.

Miss Beely was right. The "Hermit" was a misjudged man. He had the appearance of a man whose thoughts are all dark: whose soul is embittered by sorrow. That was the reason for his being so commonly misunderstood. His sorrow was the one thing that dominated his life—the one thing for which all other things were made to stand aside.

The house in which he lived was, in point of size, a contrast to the wretched warrens of the poor, which covered a radius around it of nearly a quarter of a mile. It stood in its own grounds, concealed by high walls from the public view. Great folding gates were the only point of entrance to the grounds, and these on rare occasions being open revealed to inquisitive eyes a large grass lawn, dotted with flower-beds and shaded by clumps of trees—a veritable wonderland to the denizens of this over-crowded locality. The house and its occupant had been for years referred to as "The Hermitage' 'and "The Hermit" respectively. The latter was almost as seldom visible to the public as the former; and there was in regard to both a similar suggestion of gloom and mystery.

The "Hermit" was an object of common prejudice. Reference to him was always coupled with some term of reproachful criticism. His neighbours could not "reckon him up." Rumour had it that he was an infidel—an atheist—and imagination fed the rumour until it became common belief. There were no pleasant recollections of anything he had ever been known to do. Holding himself aloof from everything and everybody about him—his actual name being unknown—the world responded by giving him a wide berth—as it will do to all whom it considers disagreeable. This criticism seemed to suit him. He made no show of resentment. So far as could be judged he cared not a straw for either the good opinion or the cold shoulder of other people. The Miller of the Dee could not have been more isolated or more complacent.

"A hard man if ever there was one" was a frequent comment, "hard to the core; hard in every nook and corner of his being."

But "frequent comments" may be exceedingly wide of the mark, as indeed they were in this instance. Few had ever looked the "Hermit" squarely in the eyes, for he ever walked with lowered head. If they had, they would have seen something to modify their ill-judgment.

The taciturnity of a surly, bad-tempered man, and that of a spirit-burdened man may be easily confounded by superficial observers. They are really as far apart as the east is from the west. The cantankerous person may be as readily distinguished as the miser or the sot. His or her features become in time as forbidding as the spirit at the back of them—angulated as by a diet of wormwood and vinegar. How many a comely face has been screwed and distorted by rancorous temper; how many a pair of full flashing eyes have been bleared and shrivelled by the inner fires of a contentious spirit! And of all ugliness in the world, that is the ugliest.

The "Hermit" was not at all a man of morose disposition. Although he shunned the society of men he regarded them with no ill-will. A veil of pre-occupation and melancholy enwrapt him, but there were none of the lines of a curmudgeon in his face. Signs of sorrow there were—sorrow that had darkened the tone of his whole life—sorrow brooded over—an ever-present memory and an ever-present pain. No chisel cuts so deeply into the heart as the chisel of grief; and a sore heart will do more than aught besides to quench the light of the countenance.

Something of this was intuitively perceived by Miss Beely when one afternoon she carried out her intention to visit the Hermitage. On being shown into the sitting-room, where the "Hermit" was seated at a small reading table, her first feeling was that of surprise. The room was well lighted, tastefully furnished, altogether cosy; and she had pictured everything so different. The air was charged with the fragrant fumes of a cigar, which at any rate were preferable to the foggy atmosphere outside. Whatever may have been the lady's views in regard to the habit of smoking she knew it was not a habit to which a miser would be addicted. A dog lay curled up on the hearth-rug, and on a hassock by the fireside reclined a cat, looking as demure as if she had never taken part in a midnight open-air concert in her life. No bad omen that!

Nor was the feeling of surprise lessened by the way in which the "Hermit" received his visitor—with perfect courtesy, if not cordiality. She had been bracing herself for a difficult task, and rather expected a rebuff. With a little nervous hesitancy she accepted the invitation to be seated, and began to speak.

"I have taken the liberty of calling upon you—" She paused.

The fact was too obvious to be contradicted; and with a polite glance the "Hermit" said:

"It is not often that I am favoured with visits."

"I rather fear that my intrusion will not seem to you a favour, when I tell you the errand on which I have ventured."

"Nothing unpleasant, I hope?" he queried, as a smile flickered across his face.

"I have come on a begging mission."

She spoke with hesitance, doubtful as to the probable effect of her announcement. But again his reply was given in a tone of good humour:

"I assume that, as the only imaginable reason. But may I, without appearing rude, say at once, Miss ——?"

"Beely."

"Thank you. May I say, Miss Beely, that 'missions' are not much to my taste? I don't like the word, and, in the main, I don't agree with the objects."—(To be continued).

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. HILL, 36, Heath St., Hampstead, London, N.W.

Affiliated Postal Missions, and Hon. Secretaries:
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Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
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These Postal Missions are associated with the Central Postal Mission in the distribution of religious literature and the propagation of Unitarian thought. Any of the hon. secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

We have just received a most interesting communication from Mr. John Gunn from Vancouver Island, British Columbia, which I am sure all Postal Mission workers and other readers of the "Unitarian Monthly" will like to see. The letter runs as follows:—

"Dear Miss Hill,—Let me introduce myself to you as President of our local Unitarian Society in this Western Canadian city, the political capital of British Columbia. Some time ago a friend handed me the 22nd report (1909) of the Central Postal Mission and Unitarian Workers' Union. Now I wish you every success. I have undertaken the Postal Mission work for this coast, and while we are mainly or altogether in touch with the Americans at Boston there is among us a comparatively large number of 'old country people' who desire to open up relations with London. . . . The Church at Vancouver has charge of the Postal Mission work of the interior of British Columbia. This province has a white population of about 500,000, but rapidly filling up. The area is 385,000 square miles—three times the size of Great Britain and Ireland."

Mr Gunn encloses sample of a circular which he is sending to the Postmaster of Vancouver Island, asking him to give the address of those whom he thinks would like to receive Unitarian literature. It will be interesting to hear how this novel experiment answers. Mr. Gunn concludes his letter thus:

"We are very anxious to form a Church Library and would esteem your help in this connection. . . . The need of a Liberal Church in this city is very great, and unfortunately our people are by no means wealthy. We are endeavouring to secure a site for a church to be built later. In the meantime much spade work has to be done. Our secretary is preparing a report, which will appear in your denominational papers soon, and which we hope will direct your thoughts to this Island on the Pacific Coast, where a small but devoted band has raised, amid contempt and scorn, the Liberal Banner.—Your truly, John Gunn."

Who are Unitarians?

Sometimes there is a criticism made that Unitarians are too ready to claim as fellow believers well-known personages who are not included in their church fellowship. And this complaint is justified if the theological views of such personages were not or are not (if still living) the same as those held by Unitarians.

Does "a Unitarian" mean simply one who is a member of a Unitarian Church? Is it true that only those who are worshippers in Unitarian Churches or subscribing members of Unitarian organisations can truly be called by that name? If so, what can we make of an assertion reported of an Episcopal dignitary who declared that there are more Unitarians in the Church of England than in all the Unitarian Churches put together? Frequently in discussing theological views with others, people who attend orthodox churches are heard to say of some statement of our doctrines: "If that is Unitarianism then I am a Unitarian."

It has been said that John Milton, John Locke, and Sir Isaac Newton ought not to be claimed as Unitarians, because they did not call themselves such, they were not associated with any Unitarian organisation or church, and they did not hold many of the views which Unitarians hold to-day. It is asserted that it is wrong to speak of James Russell Lowell and of Florence Nightingale as Unitarians, because in the latter part of their lives they were not in fellowship with the Unitarian body, and that it is incorrect to say that the poet Whittier was a Unitarian.

It is important that there should be a very clear understanding as to what is really necessary to constitute a Unitarian so that such matters of dispute may be put beyond question. The following statements will help to make plain what is the truth on this subject:—

(1) A Unitarian is one who holds Unitarian opinions.

(2) A Unitarian is one who believes in the undivided Unity of God in One Person only, and who therefore rejects the doctrine of one God in a Trinity of three persons as false.

(3) A Unitarian is one who believes that God the Father is the only God, and therefore that Jesus was not God, but that he was less than God.

All who hold such opinions as given in (2) and (3) are correctly described as Unitarians, for however various may be the individual views of Unitarians upon a multitude of other matters they have agreement in common as to the absolute Unity of the Godhead in the Heavenly Father only, and as to the subordinate position of Jesus.

As we come to know ourselves through and through we come to see ourselves more as God sees us, and then we catch some little glimpse of his designs with us, how each ordering of his Providence, each check to our desires, each failure of our hopes, is just fitted for us.—E. B. Pusey.

Literature.

"Miscellaneous Poems," by John Fox, Leeds. Printed for private circulation.

The Rev. John Fox, late minister of the Hunslet Unitarian Church, Leeds, has used some part of his leisure in retirement in producing these "Poems," in spite of enfeebled health and advancing years. Some of the pieces have previously appeared in our own "Monthly." There is a very healthy and cheery ring in these essays in verse. They are divided into: "Political," "Theological," "Critical," "Religions," "Sonnets," and "Various." Both politically and theologically Mr. Fox is, as might be expected, advanced and "radical" in his thought. The book opens with some vigorous lines entitled "Our Native Land" to the same measure as the National Anthem. Other pieces follow on "Patriotism: True and False," "National Greatness," and "The God of Battles." The character of this last is indicated in the following verse:

"A fighting God we will not own,
Who shares in human strife;
But rather worship Him alone,
Who made the laws of life."—p. 14

Under "Theological" we are told very truly and wisely of "Salvation":—

"This the salvation that earth needs,
The love of right, not human creeds,
The love of human life refined,
And all that benefits mankind.
The upright life 'tis God requires,
No more He asks, no more desires,
And he who acts a manly part
Finds true Salvation in his heart."—p. 17.

Concerning "The Millenial Vision" under the head of "Critical"—Mr. Fox allows himself to be under no illusion—p. 25—

"Vain the vision that would picture
All the earth without a wrong;
As containing only joyful
Scenes, which unto heaven belong"—

for he is evidently sceptical as to the coming of a time when evil will be utterly banished; and yet he expresses belief in—

"the better day to be,
Where there only shall be kindness,
Brotherhood from sea to sea.—p. 27.

Like a good Unitarian he is sure that there is "More good than evil" in the world. Some of the "Religious" pieces are sure to find their way as hymns into our future hymnals. Of the "Sonnets" perhaps the two best are those to "John Milton," and "Theodore Parker's Centennial." Under "Various" there is a poetical tribute to "Robert Collyer, D.Litt." On the whole these poems are worthy expressions on the themes they treat. That on "More good than evil," does not run so smoothly as others. But there is much that pleases and commands approval, and the many friends of Mr. Fox will be glad to possess such a good mirror of his inner thoughts. We congratulate him on this last fruit of his labours.

Beliefs about God.

TRINITARIAN.

The Trinitarian doctrine of the Godhead is most fully and clearly expressed in the Athanasian Creed:

"We worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the Majesty co-eternal. . . . .

"So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God."

—Athanasian Creed.

UNITARIAN.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.

"We understand by it that there is one being, one mind, one person, one intelligent agent, and one only, to whom underived and infinite perfection and dominion belong.

"With Jesus, we worship the Father as the only living and true God.

"The doctrine of God's unity offers to us one object of supreme homage, adoration, and love, One Infinite Father, one Being of beings, one original and fountain, to whom we may refer all good.

"We believe that God is infinitely good, kind, benevolent; good in disposition as well as in act; good, not to a few, but to all.

"We believe that He has a father's concern for His creatures, a father's desire for their improvement, a father's equity in proportioning His demands to their powers."

—W. E. Channing—Sermon on "Unitarian Christianity," 1819.

A new organ has been presented to the Mill Hill Chapel, Leeds, by Miss A. S. Bulmer, at the cost of £1,275.

The Rev. R. J. Hall, M.A., late of Ansdell, has arrived with his family at Auckland, New Zealand, and entered on his work there.

The annual report, Bank Street Chapel, Bolton, records a membership of 481.

The Tercentenary of the Authorised Version of the English Bible of James I. is to be celebrated by a reception held by the King on March 21st; on March 26th sermons on the Bible will be preached in the churches generally; and there will be a great national gathering at the Royal Albert Hall on Wednesday, March 29th. The British and Foreign Unitarian Association are marking the Tercentenary by the publication of a new book on the Bible by Dr. Estlin Carpenter, M.A.

John Bidle.

"FATHER OF ENGLISH UNITARIANISM."

By Rev. A. COBDEN SMITH.

John Bidle (1616-1662) was the first Englishman of eminent learning to make the Unitarian doctrine an open profession and worship. His appeals, arguments, confession of faith, catechisms, testimonies, and tracts were the earliest publications exposing Trinitarian errors openly printed in the English language. He gathered a congregation in London which met for two years, probably in St. Faith's, the Stone Chapel of Old St. Paul's Cathedral. By writing and preaching he determined to convey his message to the people. He accomplished his object, for his bold, courageous declaration kindled widespread interest, and his books and tracts were eagerly sought by people of every class. Born at Wotton-under-Edge, Gloucestershire, his early promise gained him the patronage of Lord Berkley as a scholar in the free school of St. Mary de Crypt, in his native town. He was sent to Oxford in 1634, and at Magdalen Hall graduated B.A. in 1638, when he was made tutor, and M.A. in 1641. He returned to Gloucester as Master of his old free school, and was widely esteemed for his high character and scholarship.

Few possessed a more intimate knowledge of the Bible. He was unsurpassed as a Bible scholar, and with his proficiency in languages which made him familiar with the original text he was so well-versed in the Scriptures as to be able to repeat nearly all the New Testament from memory. What made him a Unitarian was his own independent study of the Bible. The Deity of the Holy Spirit was the special doctrine he first rejected as contrary to Scripture and reason. That was his turning point which led him to renounce the Trinity. "He would not hold or publish any opinion or doctrine which he did not judge to have clear grounds in Holy Scripture." Afterwards challenged to deny the Deity of Christ he boldly said, "I do deny it."

His open profession aroused bitter and relentless persecution. The magistrates at Gloucester imprisoned him in 1645. Archbishop Ussher there sought to convince him of error, but failed. In 1647 he was summoned to London, tried before a Committee of the House of Commons and sent to prison. He printed his appeal to Sir Henry Vane together with "Twelve Arguments drawn out of the Scriptures" directed against the Deity of the Holy Spirit, and afterwards burned by the common hangman. Frequently he was examined by the Westminster Assembly of Divines. An ordinance was passed inflicting the penalty of death upon those who denied the Trinity. Bidle used his liberty in issuing "A Confession of Faith touching the Holy Trinity," and he was again imprisoned. Thomas Firmin appealed to Cromwell for his release, which came in 1652. Many followers were attracted to him, and he published "A Two-fold Catechism"—a Scripture Catechism, and a brief Scripture Catechism for Children — and also "The Testimonies of Irenæus," and others. His enemies now sought to enforce the death penalty, but Cromwell intervened by banishing him to the Scilly Isles, and secured him an annual pension of a hundred crowns. On his return in 1658 he established his congregation in London. Persecution, however, never entirely ceased, and brought up again on 1st June, 1662, his seventh term of imprisonment caused his death, which took place on 22nd September, a few months later.

Thus "the learned Bidle" could say "the work was done," for he had written the first Unitarian Tracts and made known the religion of the One True God.

The Bible Lessons.

EXPLANATORY NOTES ON THE SCHEME: See the Lesson Chart.

[NOTE: H.C.S. means "Hymns and Choral Songs" of the Manchester D.S.S. Association. Hymns from the "Sunday School Hymn Book," S.S.A., Essex Hall, London, are given in the Lesson Chart.]

MARCH.

March 5th:—John Bidle.

Read the biographical sketch on this page. The Scripture passage and memory text should be used in connection with the subject, and the hymn and memory text for juniors. Hymn (H.C.S.) No. 137.

March 12th:—Man, his brother's keeper.

Some leading ideas: All men are members one of another, as are the hands and feet of the other organs of man's body; each is dependent on the others and in their keeping; each man helps or hinders his fellow-men; example; influence; no man is "independent"; none lives to himself alone. Use text, Scripture, or hymn (H.C.S.) No. 134.

March 19th:—The Brotherhood of Man.

All Humanity is one; the good of all is the good of each; one safe so far as all are safe; if one is in danger so are all; illustrate from health, sanitation, disease, plague, robbery, warfare; apply lesson to family, nation, race. All members of God's family and made for Brotherhood. The Solidarity of man; good done to one is good to all, and injury to one worse for all. Use text and Scripture lesson, or hymn (H.C.S.) No. 258.

March 26th:—Perseverance.

See F. G. Gould's "The Children's Book of Moral Lessons (1st Series) 6d., Lesson IX. The Hare and Tortoise. Perseverance—the habit of trying again and again; Bruce and the Spider; Perseverance in work, in play, in pursuing an aim; investigation and discovery; endurance and holding on; keep pegging away for what is right. Use text and Scripture, or hymn (H.C.S.) No. 109. (See Home Circle).

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

Book Notices held over for next issue: "Christ, the Beginnings of Dogma," by Dr. Johames Weiss, 2/- net, Philip Green, Essex Hall; Nos. 118-121, "The Unitarian Penny Library," B. and F.U.A. Essex Hall.

The death of the Rev. J. C. Street, on February 1st, removed from our midst one of the most able and forceful men that the cause of Unitarian Christianity has ever possessed. He excelled as preacher, platform orator, and was an incessant worker. Many of our institutions will greatly miss him, as also will many public movements. He was almost the last survivor of the first band of students at the beginning of the Unitarian Home Missionary Board (College). As a comrade and friend he won the hearts of all who laboured with him in any work in which he was interested.

At the recent annual meeting of the Unitarian Home Missionary College it was announced that the Jubilee Memorial Fund of £20,000 had been raised.

At Halliwell Road Sunday School, Bolton, fifty-nine scholars put in full attendances last year.

Rev. T. P. Spedding, Missionary Agent of the British and Foreign Unitarian Association, has made a series of visits to the churches in Northumberland and Durham, having preached, lectured, and held conferences in many places.

We regret to learn that the Rev. D. Delta Evans, Editor, "The Christian Life," has been compelled through ill-health to take a rest from duty; his friends wish for him a speedy recovery.

The Liverpool District Missionary Association celebrated its Jubilee, January 26th.

The next triennial meetings of The National Conference of our Churches will be at Birmingham in April, 1912.

The Manchester District Association of Churches is taking steps for the establishment of a second circuit scheme for five of its churches.

The new movement at Luton is making healthy progress.

The Stalybridge Unitarian Church reports 326 adult members and 77 juvenile members on its roll.

There is quite a revival of strength at our Portsmouth Church under the Rev. G. W. Thompson.

The Jubilee of the Aberdare Unitarian Church has just been celebrated.

The annual report, North Shore Unitarian Church, Blackpool, Rev. J. Horace Short, records an increase of membership.

The Rev. Dr. Greaves preached a most interesting sermon at Tunbridge Wells on his 80th birthday.

Anniversary meetings of the Brahmo Somaj of India were held at Essex Hall, Saturday, January 28th, in which the Revs. J. Page Hopps and J. M. Lloyd Thomas took part.

The Rev. W. G. Tarrant, B.A., of London, sailed for South Africa, February 25th, on his mission representing the British and Foreign Unitarian Association.

Mr. T. W. Kenward, deceased, has left £1,000 for the benefit of the Hastings Unitarian Church.

The Rev. Charles Hargrove is having a very active and strenuous year of office as President of the B. and F.U.A. He has visited many parts of the kingdom recently, including London, Manchester, Liverpool, Dublin, Hinckley, and several other places.

Rev. Charles Voysey, minister, Theistic Church, London, in his 83rd year, has recently undergone a serious surgical operation.

The meeting in connection with the movement of English and German Churches for the fostering of friendly relations between the English and German peoples at the Queen's Hall, London, February 6th, was addressed by Prof. Harnack.

Dr. J. Estlin Carpenter, M.A., the Principal of Manchester College, Oxford, has been delivering lectures on "The Historical Jesus" at Essex Hall, London, and in Aberdeen, Dundee, Edinburgh, and Glasgow, under the auspices of the British and Foreign Unitarian Association.

The Annual Meetings of the East Cheshire Christian Union were held at Stockport on Saturday, January 28th, when excellent reports from the churches were received.

The Editor often has his work criticised—as it ought to be—sometimes rather severely—and occasionally he gets words of praise and encouragement. The following was received by the District Minister of the Western Unitarian Union from a gentleman in New Orleans, to whom a copy of the December issue had been sent:—This gentleman writes: "The little article, 'The Birth of Jesus,' December issue, page 135, is an excellent gem of condensed, incisive, convincing, historic and ethical statement: real information. It is well deserving separate issue as a leaflet —or for framed wall-card. Regret that my own reading has been very restricted, yet I have not seen any brief, yet comprehensive, correct and appreciative account of the true historic birth so well, so kindly, so judiciously expressed. In the hands of many a one, just ready for the knowledge and the application, this would be deeply esteemed illumination on the subject, and its influence on belief and character most important." Whether such an estimate be deserved or not is less important than the facts of which it is evidence, that the propagandist work of the paper is needed, and that good is being done by its publication.

There was a conference of Unitarian Van Missioners and other ministers situated in the north, held at the Memorial Hall, Manchester, on Monday, Jan. 30th, when methods of work were discussed; it was reported that 80 ministers had proved themselves effective propagandists, and that 34 of them are considered to be equal in ability to any public advocates that are to be found in any movements in the whole kingdom.

PULPIT CHANGES: Rev. Lucking Tavener, of Lydgate, near Huddersfield, appointed to Aberdeen Unitarian Church; Rev. J. M. Connell, of Bury St. Edmunds, appointed to Lewes Unitarian Church; Rev. Douglas Hoole, inducted to the Walthamstow Church; Rev. W. Griffiths, Ph.D., has commenced his ministry at Congleton; Rev. R. H. Fuller, M.A., is retiring from the Braintree Free Christian Church; a welcome has been held to Rev. J. Wilson at Wood Green, London.

DEATHS: Mr. David Baxter, Longsight, Manchester, Jan. 19th, 73; Miss H. M. Chamberlain, London, Jan. 24th, 80; Mr. P. M. Martineau, J.P., Esher, Jan. 24th, 79; Mrs. E. Burroughs, Liverpool, Jan. 25th, 83; Mrs. Charles Bowman, Bolton, Jan. 25th, 88; Mr. E. Blurton, Stourbridge, Jan. 26th, 91; Mr. M. G. Bradley, Mansfield, Jan. 27th, 76; Rev. J. C. Street, Shrewsbury, Feb. 1st, 79; Mrs. G. Bayley, Parkstone, Jan. 29th, —; Mrs. Goodwyn Barmby, widow of late Rev. Goodwyn Barmby, Sidmouth, Feb. 5th, —; Miss E. K. Smith, daughter, Rev. G. H. Smith, Birmingham, Feb. 13th ,28.

The Unitarian Monthly.

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The UNITY Scheme of Bible Lessons

1911.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Jan. 1	*Martyrs*	103	"The Son of Man came—to give his life a ransom for many."—Matt. 20, 28	Matt. 10, 7–23
8	GOD, the Creator	71	"I am the Lord—and there is no God beside me."—Isa. 45, 6	Isa. 40, 18–31
... 15	God, our Father	160	"There is one God, the Father."—I Cor. 8, 6	Matt. 6, 1–18
... 22	God's justice and mercy	132	"He is kind to the unthankful and evil."—Luke 6, 36	Matt. 6, 19–34
... 29	Self-control	165	"He that hath no rule over his own spirit—is like a city without walls." Prov. 25, 28	James 3
Feb. 5	*Michael Servetus*	255	"Whosoever shall lose his life for my sake and the gospel's shall save it." —Mark 8, 35	Acts 6, 1–15 7, 54–60
12	MAN, the child of God	128	"The Spirit beareth witness with our spirit that we are the children of God." —Rom. 8, 16	Luke 15, 12–32
19	Man's nature good	171	"Of such is the kingdom of heaven."—Matt. 19, 14	Luke 6, 27–45
... 26	Patience	197	"Let patience have its perfect work."—James 1, 4	Gal. 6, 1–10
Mar. 5	*John Bidle*	257	"To this end have I been born—that I should bear witness to the truth." —John 18, 37	John 18, 28–40
... 12	Man, his brother's keeper	262	"None of us liveth to himself, and none dieth to himself."—Rom. 14, 7	Rom. 14
... 19	The Brotherhood of Man	204	"He made of one every nation of men."—Acts 17, 26	I Cor. 12, 4–31
... 26	Perseverance	404	"He that endureth to the end shall be saved."—Matt. 24, 13	Rev. 3, 8–22
April 2	*Theophilus Lindsey*	242	"If any man would come after me, let him deny himself, and take up his cross." Mark 8, 34	Acts 26, 12–29
... 9	JESUS, our Example	91	"In all points tempted like as we are, yet without sin."—Heb. 4. 16	Mark 10, 35–45
16	Jesus, Teacher and Prophet	85	"Jesus of Nazareth—a prophet mighty in word and deed."—Luke 24, 19	Matt. 10. 24–42
... 23	Jesus, Son of Man	365	"Is not this the carpenter's son?"—Matt. 13, 55	Luke 2, 40–52
30	Courage	224	"Be of good courage and he shall strengthen thine heart."—Psalm 27, 14	Matt. 26, 57–75
May 7	*Joseph Priestley*	254	"Not without honour, save in his own country."—Mark 6, 4	I Cor. 4
14	Good and Evil	203	"Overcome evil with good."—Rom. 12, 21	Rom. 6
... 21	Retribution and Judgment	349	"Whatsoever a man soweth that shall he also reap."—Gal. 6, 7	Rom. 2, 1–16
... 28	Self-reliance	156	"Each man shall bear his own burden."—Gal. 6, 5	Dan. 6, 1–28
June 4	*W. E Channing*	106	"Woe is unto me if I preach not the gospel."—I Cor. 9, 16	I Cor. 9, 1–16
... 11	SALVATION, from Evil	164	"He shall save his people from their sins."—Matt. 1, 21	Ezek. 33, 1–20
... 18	Salvation by Character	171	"Work out your own salvation."—Philip. 2, 12	Matt. 13–29
.. 25	Prudence	230	"The prudent man looketh well to his going."—Prov. 14, 15	Prov. 14. 1–18
July 2	*Theodore Parker*	250	"Blessed are they that have been persecuted for righteousness sake, for theirs is the kingdom of heaven."—Matt 5, 10	Gal. 2
9	HEAVEN, within	320	"The kingdom of God is within you."—Luke 17, 21	Matt. 13, 24–43
... 16	HEAVEN on earth	113	"Thy Kingdom come, thy will be done, on earth."—Matt. 6, 9–10	Matt. 25 31–46
... 23	HEAVEN for all	229	"God willeth that all men should be saved."—I Tim. 2, 4	Rev. 5
30	Order	149	"Let all things be done decently and in order."—I Cor. 14, 40	I Cor. 12, 12–31
Aug. 6	*James Martineau*	107	"He taught them as one having authority."—Matt. 7, 29	I Cor. 3, 1–15
13	GOD'S WORD in Books	111	"All scripture inspired of God is profitable for teaching."—II Tim. 3, 16	I Sam. 3, 1–13
... 20	Inspiration	250	"I will pour out my spirit upon all flesh."—Joel 2, 28	Acts 2, 1–21
... 27	Truthfulness	189	"He that speaketh truth showeth forth righteousness."—Prov. 12, 17	Prov. 12
Sept. 3	*Mary Carpenter*	210	"This woman was full of good works."—Acts 9, 36	Matt. 18 1–10
... 10	BELIEF and conduct	145	"As he thinketh in his heart so is he."—Prov. 23, 7	Mark 7, 1–23
... 17	Free Inquiry	63	"Ask and ye shall receive; seek and ye shall find."—Matt. 7, 7	Acts 17, 10–28
... 24	Temperance	246	"Every man that striveth in the games is temperate in all things."—I Cor. 9, 25	Dan. 1, 8–21
Oct. 1	*Dorothea Dix*	249	"O woman, great is thy faith: be it done—as thou wilt."—Matt. 15, 28	I Cor. 13
... 8	Faith and Works	233	"If ye have faith—nothing shall be impossible."—Matt. 17, 20	James 2, 1–20
... 15	Prayer	220	"Ye ask and receive not because ye ask amiss."—James 5, 3	Luke 11 1–13
... 22	Worship	43	"The true worshippers shall worship the Father in spirit and in truth." —John 4, 23	Psalm 107, 1–22
... 29	Judging others	206	"Judge not, and ye shall not be judged."—Luke 6, 37	Rom. 2, 1–15
Nov. 5	*Florence Nightingale*	258	"That which this woman hath done shall be spoken of for a memorial of her" —Matt. 26. 13	Luke 10, 25–37
... 12	Miracles	59	"The Father of light with whom can be no variation."—James 1, 17	Matt. 16, 1–4 Mark 8. 11–13 Luke 11, 29–32
... 19	Creeds and Growth	104	"Be not entangled in a yoke of bondage."—Gal. 5, 1	Mark 2, 13–28
... 26	Proving and Testing	175	"Prove all things; hold fast that which is good."—I Thess. 5, 21	I John 4
Dec. 3	*Julia Ward Howe*	259	"Let her own works praise her."—Prov. 31, 31	Prov. 31, 10–31
10	Death and Resurrection	295	"Flesh and Blood cannot inherit the kingdom of God."—I Cor. 15, 50	I Cor. 15, 35–50
... 17	Endless progress	286	"Let us—press on unto perfection."—Heb. 6, 1	Rom. 8, 16–39
... 24	Our Heritage	112	"It is your Father's good pleasure to give you the Kingdom."—Luke 12, 32	Gal. 5
... 31	Rewards	252	"Each shall receive—according to his own labour."—I Cor. 3. 8	Matt. 20, 1–16

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month on another page. Hymns also from Manchester Assoc. Hymn-book (H.C.S.).

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supportel financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretary: E. F. Cowlin, 40, Marler Road, Forest Hill, S.E., Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., Creeveroe, Bigwood Road, Golder's Green, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

CONVALESCENT & HOLIDAY HOMES.

Red Cross Convalescent Home, Harrowside, South Shore, Blackpool, for younger scholars and others needing rest. Applications to Hon. Sec., Rev. J. W. Bishop, 10, Oak Bank, Harpurhey, Manchester.

Barleycrofts, Great Hucklow, Buxton, Convalescent Home for elder girls and lady teachers, Manchester District Sunday School Association. Applications to Hon. Sec., Rev. Chas. Peach, 5, Cross Street, Manchester.

Holiday Home, Great Hucklow, Buxton, for Sunday School parties. Apply Rev. Chas. Peach.

Southend Home, Bernard Cottage, 15, Hillcrest Rd., Southend-on-Sea, for elder scholars and Teachers. Apply Hon. Sec., Mr. J. Murrow, at the Home.